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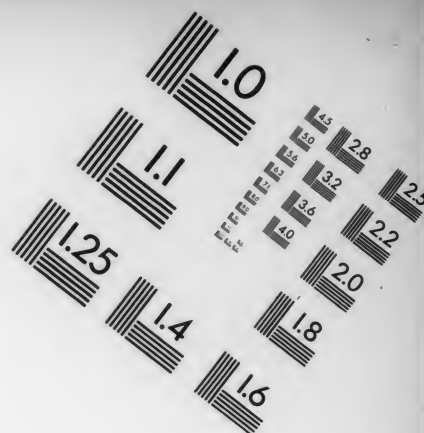
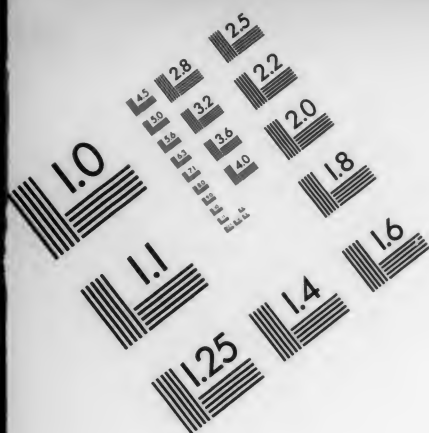


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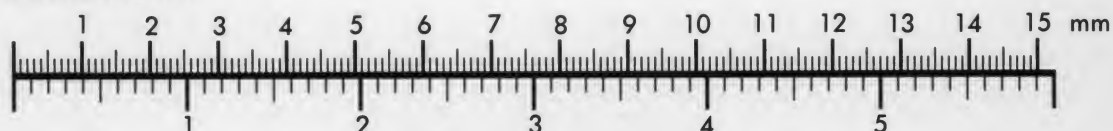
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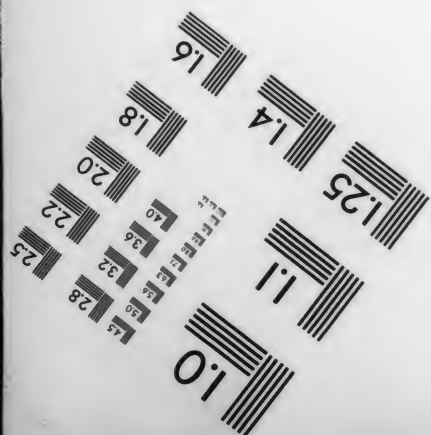
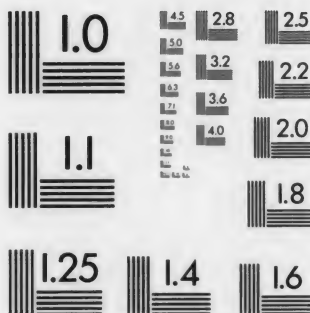
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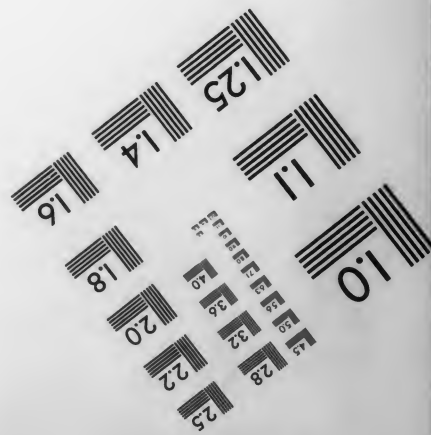
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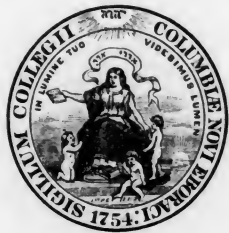
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*HA - TAPUACH:*

*THE APPLE.*

BY

*REV. DR. ISIDOR KALISCH.* ✓

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# Ha-Tapuach: The Apple.

A TREATISE ON

*The Immortality of the Soul*

—BY—

ARISTOTLE, THE STAGYRITE.

TRANSLATED FROM THE HEBREW,

WITH NOTES AND APHORISMS,

—BY—

REV. DR. ISIDOR KALISCH.

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NEW YORK:

THE AMERICAN HEBREW, 498-500 THIRD AVE.

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## Translator's Preface.

The present little work, entitled *Tò Mḥlon* "the apple," was originally composed by Aristotle in a dialogue with his disciples during the last moments of his life (See *Zur Geschichte der Jüdischen Poesie*, etc., von Franz Delitzsch, Leipzig, 1836, p. 46). It was translated anonymously into the Arabian language, from which the Hebrew version was derived, called "Ha-Tapuach," the Apple. The translation from the Arabic was made by Rabbi Abraham, son of Rabbi Samuel, son of Rabbi Chasdai ha-Levi, (Vide 14th letter in the book *Igereth ha-Morah*, Furth 1846,) who lived in the twelfth century. He was a contemporary of the renowned Hebrew grammarian and scholar, David Kimchi, and was Chief Rabbi at Barcelona, the capital of the Spanish province Catalonia. His grandfather Chasdai lived in the tenth century, during the government of the caliph Abderrahman III.

This caliph once received from the Emperor of Constantinople a Greek manuscript on medical

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herbs, which was very difficult to decipher. On the recommendation of a monk named Nicolai Chasdai was consulted as to its contents, and rendered their meaning with such accuracy that the caliph not only appointed him physician, but also took his advice in political affairs of the highest importance. He possessed a very valuable library, consisting of the most valuable manuscripts in different languages, which he procured at great expense for the benefit of a Hebrew Academy in the city of Sura, in Asia. This ancient treasure was probably inherited by Abraham, the Hebrew translator of this little book of Aristotle. I translated it from the Hebrew into English, and is, as far as I know, the first translation of its kind.

It contains a story that some disciples entered the sick room of Aristotle to pay him a visit, and urged him at the same time to give them his ideas, views and convictions upon the immortality of the soul. He granted their request, but finally referred them to his philosophical works, especially to the *de anima libri tres*.

This work is generally admitted to be genuine. He composed it when he was teaching at the *Lykeion* (Lyceum) in Athens.

I have also added some notes, showing the

v.  
mistakes which were made in ancient times and how modern sciences corrected them.

Furthermore, I have endeavored to enrich this little volume with all that I found in the pages of the renowned philosophers of modern times, giving their bold, argumentative and decisive views concerning the immortality of the soul.



## Ha-Tapuach: The Apple.

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Abraham Halevi, the son of Chasdai, states that when he studied this essay, which was composed by Greek philosophers, and became familiar with its contents, it struck him that such a work would promote virtue and religion, and strengthen imbeciles in faith who cling to heretical ideas, and proclaim that nothing substantial is left of man after departing this life, holding that man exists only in being a body, and in death is utterly annihilated.<sup>1</sup>

In proof of this assertion, they adduce the following illustration: There are many things which are composed of different materials, and only when these materials are combined do they become useful to us, as, for instance, ink.<sup>2</sup> A combination of different ingredients

produces the black color which serves us for writing purposes, but each separate substance is incapable of itself to furnish the same utility.

In this fashion, they contend against the immortality of the soul. They, of whom the prophet says are an abhorrence unto all flesh.<sup>3</sup>

Therefore, I rendered the version of the following book from the Arabic into the Hebrew language, and which begins as follows :

When the scholars lost the way of truth, and when the straight road which leads directly to it became obscured to the rationalists and savans, who are called in their language philosophers and friends of wisdom, they all assembled together at an edifice and concluded unanimously to discover, if possible, the right road which man should walk in order to live happy. They found that the true elements of happiness consisted in acting

towards their fellow men as towards themselves, to avoid every shameful and villainous behavior, to acknowledge the truth, to be resigned to the will of God and to adore Him.

There lived at that time a much renowned man, erudite and deeply versed in art, who was called Aristotle. Wise men attended his lectures on philosophy and were edified by them. When it was noised abroad that he was dangerously ill, and that his final hour was fast approaching, all the wise men assembled together, and in a body paid him a visit. They found the great man ravaged by disease, and suffering the most intense and agonizing pain. In his hand he held an apple, from which he seemed to derive vigor by inhaling its sweetness. His visitors were frightened at the terrible sight which he presented. But as they drew near, they found his countenance serene, and he gave manifestations of joy at seeing them. They said to him: Sir, when we first saw you we were overcome



with fear, because we thought you were afflicted with an inflammatory disease, and had lost all your vigor. But now that we find you so cheerful and in such good spirits, our lost courage is regained." The philosopher smiled and said: "Do not attribute my cheerfulness to the fact that I have recovered from a dangerous illness, because I am well aware that I must die; as I have no strength left to overcome this violent pain, and were it not for this apple, whose agreeable flavor refreshes and animates me a little, I should have yielded this life ere now. But the animal soul, which is combined with the intellectual soul, has a longing desire for the rich flavor. I am alternating from gladness to sadness and from sadness to gladness as I am departing from a world of antitheses and eternal change.\* The four elements of which everything exists are entirely opposite; the one is cold, the other warm; the one dry, the other moist; consequently, how can the

body exist which is created of these four elements and spare its life even for a moment? Where these elements counterpoise each other, so long as the equilibrium lasts, so long does life continue to exist. No sooner does one element gain the sway than the body falls sick, and disease and infirmity are engendered. The skilful physician who understands the disease will recognize the weakened element and use his efforts to strengthen it, and at the same time will endeavor to reduce the mastery of its opposite, thus establishing an equilibrium, and restore the body to its natural state of good health. Yet how many physicians are there who are unable to detect the weakened element, and who through ignorance increase its infirmity, destroy the body and produce death.

The rational soul which sways and rules man, to which the vegetable and animal souls are subordinated, is not composed of the four elements, but consists of another simple

spiritual substance.<sup>5</sup> This rational soul knows and discriminates between good and evil, furthermore, that two things which equal a third one are equal to one another. Again, that three is an uneven and four an even number; it knows also its creator and itself, and this soul is peculiar to man and not to any other mortal being. The other soul, (spiritual power,) memory, that retains ideas in man which would otherwise be forgotten by him. A third spiritual power is imagination, which conjures up the invisible and seems to penetrate the horoscope of the future. Thus a person may think himself elsewhere from his real position in his imagination. It is the same power which permits man to penetrate the future.

The fourth is the inventive faculty of man, which finds ample illustration in the handiwork of weavers, knitters and the like. And were it not for the fact that this is an inconvenient time to dwell long on these subjects,

I would elucidate them one after the other, and show you their practical advantages.

Simas, one of the savans, then said: Sir, you have ever been kind to us and taught us many sciences. Grant us the favor now of invigorating our hearts even as yours is invigorated, so that we may not be afraid to meet death, and that the distress which is common to all mortals when they are about to be called away from this life (because they know not their destination nor the result of all their hopes) may never trouble us. You will thereby benefit us twofold: First, you will instruct us and strengthen our courage, and, secondly, we will be able to banish all uneasiness, affliction and sadness over your loss, if we know that you repose and have eternal peace after your death.

Aristotle replied: I will lead you in the right way and instruct you in a manner that you can comprehend the truth of my words, although the task is already a burden to me.

However, I will smell the pleasing scent of this apple to refresh myself and revivify my weakened spiritual powers. This will enable me to finish all that I desire to communicate to you, and I will feel rewarded if I can make you understand thoroughly this highly important topic.

Upon concluding this speech, all the disciples arose and kissed his forehead.

Artistotle then proceeded as follows : I will first ask a question : Do you acknowledge and believe that philosophy which contains all sciences is true, and that he who ardently searches for truth and right, looks out for the highest degree of moral perfection—the divine nature, and further, that even by this men are distinguished from all other creatures ? They answered : We are forced to acknowledge that this is so. He then continued : If it be so, as you admit, will the benefit which man derives from knowledge, and the higher rank which he gains by it, be bestowed upon him entirely in this world, or

will he also enjoy the fruits of such knowledge and rank after death in another world ? Do you intend to maintain before you die that you have not bestowed the degree of eminence upon this science which really belongs to it ? There are many foolish men who err and stray from the right path, refuse to listen to any correction, do not want to know their Creator, and yet all their days and years in this sublunary sphere are spent in pleasure and fraught with good luck ; while on the other hand many wise men, who love knowledge, accept instruction and information willingly, and seek to know their Creator, have neither happiness nor welfare. But if you are startled and frightened at death, which is only a means to separate the soul<sup>6</sup> from the body in order to attach itself to God and to associate with the sainted wise spirits, then you have not ascribed a high value to the science, and you will perish like the animal soul in other creatures.

I will ask you another question : Do you know that death is a separation of the soul from the body ? His visitors answered : That is so. Aristotle then asked: Why do you appear so dejected ? Are you not glad that you have acquired some learning, or is it because you have not acquired still more ? They responded: It is the latter reason which causes this dejection among us.

Now, then, if it is as has been said, you must then plainly acknowledge that the body can neither see nor hear nor comprehend anything without the power of the soul which dwells in it during life ; but the body itself, which has a longing for eating and drinking, and for amusements, is a hinderance to the soul to acquire the great preferences. When the soul separates from the body, however, it parts with that which prevented its perfection. I have already explained to you that the precious wise doctrines are attainable to man only when his soul stands upon the high moral perfection,

where it is pure and blameless and cleansed from all sensual and low desires, and withdrawn from impurity in which it was confined ; because such a one is of terrestrial origin which aspires merely to sensual pleasures, to eating and drinking like other creatures which are irrational, and therefore they cannot control their instinct and lust. But when man stands on high eminence he augments his spiritual treasure, he controls himself and represses unlawful inclinations and despises carnal pleasures by which he contaminates himself. He loves pure spiritual enjoyments, while he is zealously studying that science which brought him to the knowledge of the Almighty God who created the world with His sublime wisdom, whose ways he endeavors to investigate, and through which his mind's eye becomes clear sighted and many mysteries unveil themselves ; his soul is filled up with joy that differs from all sensual pleasures, for sensual pleasures die

immediately after they have been partaken of and dissolve in nothing ; yes, they untimely ruin the body and plunge the body into a premature grave. But the enjoyments of the soul consist in that it learns to know its Creator, in beholding the wonderful creations in heaven, the circular motion of the spheres, their arrangement, and how everything was founded in wisdom. He, however, who is not so far advanced in sciences so as to be able to conceive such beautiful and sublime ideas, beholds himself, the artful structure of his limbs, the number of the nerves of motion and muscles which give to the body the proper movement when it alters its place or when it is in a state of rest, the power or faculties which the Creator bestowed on each limb separately to render some service, and that none is too much and none too little, then he will be able to comprehend his Creator in spirit and will, and at the same time understand that all human knowledge is but a defective and de-

spicable patchwork. But the soul of the zealous philosopher who endeavors to conceive all these sciences is faultless and honest, his soul feels neither sorrow nor pain when it parts from the body, which prevents it from completely satisfying its desires and wishes.

You observe now, that a real philosopher who is morally pure and virtuous, kills his delight in worldly pleasures, for instance in eating and drinking, in garments, and in merry things, in treasures of gold and silver; and he abhors all enjoyments which ruin body and soul.

He, however, who suffers himself to be hurried away in such a manner by sensual lust, by eating or drinking to excess, destroys his body, and becomes weak and sick ; because the excess in eating and drinking increases many fluid elements which originate in the body, to bear a certain proportion to each other, and which are absolutely necessary for the existence of the body. One element,



the blood, the source of life, is warm and moist, a second element, a dark fluid, is cold and dry; the third one is a white fluid, cold and humid, (brains and spinal marrow). Each of them increases or decreases by the different food. And just so, he who suffers himself to indulge to excess his animal propensity, weakens his body and ruins himself. But the wise man spoken of, despises all such pleasures, and endeavors to make himself perfect, in order to conceive his Creator who produced everything out of nothing, and thus he looks at death cheerfully; for he sees in it only a separation of the soul from the body. For what advantages does life offer him after he has killed in himself all the low and base inclinations? Would he not rather hail with delight the time when his spirit draws finally nearer to his Creator, to enjoy happiness in the reflective splendor of His glory? He need not be afraid to go there, for he will find no obstacle in his way to im-

pede him and turn him back, as will be the case of those who hunt after vanity and empty pursuits, who did not make their way and facilitate it; these dare not go near there, and alone will find obstacles to repel them. Hence you who maintain to be wise and learned, who despise all earthly pleasures as you are obliged to do, why do you fear and recoil at death? If the root is already agreeable to you how much more so must be the fruit?

The wise Simias then exclaimed: Sir, thou hast made death very desirable to us, although we dreaded it before. Then Milon spoke: Until now I was afraid of death, and now I abhor a too long life. To which Kriton made answer: Why do you fear a long life? If you love and look for death, you will find it; it will not withdraw from you. The other responded: Such an objection is not becoming a wise man as you are; for although I by no means fear death, I dare not nevertheless look for it, before it



appears ; because man must use life in order to strive upward and to attain the highest possible perfection. He teaches and instructs himself, so that he can penetrate into the spirit of philosophy and arrive at the knowledge of his Creator. He learns every effect must have its cause and every motion its motive power, until he comes by his wisdom to God, the First Cause, who called the world into existence out of nothing, and who is the beginning of all. The whole universe cannot fill Him up and the thinking spirit cannot comprehend Him. In His wisdom He has created seven heavens (spheres); in each heaven he put stars with luminous light and invested them with power to rule over our sublunary world, and granted them the authority to give good and evil, wealth, glory, poverty, and disgrace; and all this under the sway of their Guide and Leader.

The astrologer who perceived the influence of the planets, believed they had an ab-

solute sovereign power and dominion, adorned them as deities and worshiped them, being of the opinion that all which is occasioned by the planets proceeds from their own sovereignty, and that they rule by their independent authority.

Thus the ancient savans allowed images to be made of the planets, which they worshiped as Jupiter, Astarte, etc. They overlooked the real first cause and origin of all, and every one according to his pleasure selected a star to worship, *e. g.*, the sun, moon, etc. These men had not the understanding that the effort and course of the stars are always fixed and happen in an invariable manner, that their order is not changed, and that they cannot deviate from their innate laws; they must rather move according to the power granted them, and that a strong will leads them from East to West and from West to East without opposition. The stars obey the will like slaves; nor are they at liberty to

decline or deviate from their course. Their motion and course do not originate in a free power which is determined in them ; but the higher sphere is their guide and leader. In this highest sphere was but the power of God, who made it and bestowed understanding upon it, as is asserted in the books of the philosophers who penetrated and fathomed these sciences.

This error was adopted by all men until Noah appeared, the first of the enquirers, who considered this subject and succeeded in gaining a deep insight into it and learned his Creator. He comprehended, that there must be a first beginning and a supreme leader to and of everything, in whom the greatest wisdom and all sublime and excellent properties are innate. Many generations after Noah lived the patriarch Abraham, the most profound thinker of all, for he found out, that all his contemporaries were sunk in error and idolatry. He conceived God to be the Gov-

ernor and Supreme Leader of sun, moon and stars, and that obedience to Him, is better than the sacrificing of human beings to planets. He did not follow the example of his father Terach who worshiped the idol Janus, (a picture of the moon) in the city of Haran and to whom the people sacrificed their children as burnt offerings, in honor of their God.

Because Abraham renounced their society and laid aside their usages and customs, they called him the philosopher.

Whosoever has advanced to such a high degree of philosophical knowledge, as did the patriarch Abraham, may wish that death be near to him. I have, however, not yet attained this high and sublime degree, and therefore do not wish that death be near to me, but wait until I reach it. Perhaps when death does come I shall have acquired such a degree of excellence.

Thereupon Aristotle said to Kriton: Mi-

lon's answer has my full approbation. I appreciate his words very highly, and must say that he answered you with true wisdom. I treasure his remarks and praise his science and understanding.

Another one of his disciples, Aristoxenus by name, said to him: Show us furthermore thy great favor by teaching us, how we can acquire a philosophy which possesses such excellent qualifications that it leads man out of the darkness of stupidity and obscurity, and out of folly to the light of wisdom and the effulgent lustre of real knowledge.

The sage responded: "Whoever desires to understand philosophy must read, study and learn diligently the first eight books which I composed, until he comes to the book *De Anima*, (Of the Soul). By this method he will know and comprehend how the soul exists in the body, its state, its abode and nature, whether the soul is confined and imprisoned in the body; whether it is created at

the same time with the body, or was formerly created and then made to live in the body. Why it is invisible to the eye. Whether it will resurrect again after departing from the body, or be annihilated with it. When he thus knows the powers of his soul, he will then comprehend also his Creator; he will walk in the straight path without deviating therefrom either to the right or left,—and this is the highest degree of excellence attainable by man. Now I have shown you the way to truth without deviating therefrom discouraged, but made it obvious to you; because the doctrines which teach what is right and true do not lie or deceive by words. Know, therefore, that he, who despises sensual enjoyments and stores the mind with philosophical knowledge, knows the superiority of the soul over the body, but if, notwithstanding, he is afraid and horror-stricken as soon as death approaches, his knowledge is so much patch-work and he is still far from the

sustaining goal of philosophy, and exposes himself to the derision of all. But he, who follows the way of a truly wise man, controls his passions and propensities, trusts in his Creator, despises the evil, chooses the good and fears not death, deserves the name of a true sage. To whom, however, death appears horrible in spite of his studies, to him philosophy offers no advantage, because it failed to yield him fruit. For this reason, the kind Creator permitted wise men and inspired savans to arise, that they may work for the welfare of man and instruct the illiterate who cannot comprehend and conceive their Creator by their own reflection, but only as they were taught in their youth, which may be good or evil. If they take the right path it will be ineradicably impressed upon them, so that they will never deviate from it, and just so will be the fate of those who have chosen a crooked, unbeaten waypath. The difference between

followers in the straight path and those in the crooked path is very great.

But the former, although in the right path, were there more on account of the fact that they were led there, than through any conception of their own ideas.

Then there is another class of men whose understanding and reason are powerful enough to enable them to walk in the straight path, but their spirit grows inert when the body falls sick, and thus their progress is impeded.

And these philosophers are divided into two classes : one maintains that the universe has neither a beginning nor an end. Nothing is created anew in the sublunary world. Generations come and generations go, and the world will remain the same forever, and has neither guide nor leader. These philosophers are atheists.

The other class maintains that there is a first cause ; but that the soul is created out

of the body, and as long as the body exists the soul is in a great tumult. They give the following evidence of their statement: A child whose body is still feeble comprehends and understands very little until its body is more solid and stronger. Were the soul of a foreign origin, without being of the body, why should it be hindered from occupying at once its high position, and why is it prevented from using its functions when the body falls sick and becomes foolish, loses its reason and becomes crazy? And so also is the work of the Creator and His infinite wisdom comprehensible to them, by the wonderful conformation of the limbs and veins of the human body.

I have explained all this in the books which I have composed, and where you will also find a thorough and complete refutation of the two opinions.

And all the persons present asked: Sir, which is the most important knowledge that

man should acquire in order to reach the highest pinnacle of wisdom and virtue?

Aristotle responded: There is no knowledge like that of philosophy, for this enlightens the mind and leads man through this world in probity and virtue, and thus he obtains future happiness and bliss in both worlds.<sup>7</sup> My first eight books treat on the fundamental ideas of all sciences which are accessible to man. He can comprehend the causes and evidences which are given there, and be enabled to judge between those which are strong and unassailable, and those which are not right and do not represent the truth. These sophistic evidences which appear to be near the truth, are not true at all, but are only useful, as the Creator, praised be His name, wanted to show, in the clearest light, the power of true oratory in opposition to sophistry. By this the true sage can weaken and refute the statements of the sophists, and is able to give by his wisdom such weighty,



cogent proofs, so that the sophists are left without the power of opposition and refutation.

The advantage of sophistry to philosophy is to be likened to the use of the flesh of the viper in medicine: although it be poison, it diminishes, mitigates and heals pain.

It is therefore the duty of the philosopher to understand such kind of demonstration, so that he may not, through ignorance, succumb to the phrases of sophists, but be on the alert to discover the places where he is liable to fall into error.

These books treat on all sciences in a general way. I have also composed another book, called *Metaphysic*. In this book, I treat on the spheres of heaven and the circular movement of the stars, who in their nature are unlike sublunary things and of a sublimer kind, but we have not the power and ability to conceive them.

The rational soul, however, originates and

comes from there, has its abode in our body, is an entirety, and not composed of different parts, of a simple nature and faultless.

Happy is the soul which has not contaminated itself and which comprehends its Creator, for it returns to the place of its origin, joyful and blissful.

But woe to the sinful soul. It is not allowed to return to its place of origin, because it is loaded with mean, sensual pleasures which impede and prevent its flight

When the Sage concluded, his hands became weak, the apple dropped from them, the paleness of death overspread his face, and he expired.

His disciples arose, bent over and kissed him, weeping bitterly. They exclaimed: He who receives the souls of the philosophers, may He also receive thy spirit, and place it where it behooves a pious and virtuous man.



## Translator's Notes.

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(1.—Page 2). Sophists σοφισταί were a class of literati before and at the time of Socrates, who boasted of possessing all kinds of sciences and arts, and who were not in search of truth, but the appearance of it.

They mastered all men's minds by a winsome and admirable eloquence, and understood how, by fallacious and plausible reasoning to give the appearance of truth to views, however erroneous. Their agreeable and seductive method of argument gained great applause for their doctrines and tenets among the young men of Greece, who thronged the public places to hear them. (Vide Xenophon Mem. S. I. 6 13.) Men, who for money taught their wisdom, are called Sophists.

They spoke extempore on any subject, and as Cicero narrates, they called for suggestions of

themes and problems upon which to speak at another time.

Plato, Cicero and Gellius did not praise them, because they denied the existence of a Divine Being, and freed men from all social duties and obligations, and because they had been and were solicitous to use their power to shake the steadfastness of knowledge, to confound the ideas of right and wrong, virtue and vice, and the moral judgment by dialectical paralogism. In declaring what was right or wrong, they would sometimes take one view, then again the directly opposite, according to their interest. Instead of being instructors of wisdom, they were merely dialecticians and cavilers who made nobody any wiser or better. By the spirit of public meditation which they agitated when they put questions as *e. g.*, is it possible that virtue can be taught, they paralyzed the power of moral sense.

They busied themselves with useless and idle speculations, such as, how came the universe into existence, cosmogony, etc., (Vide Xenophon Mem. S. I. 1, 11.), and thus confused the minds

of their pupils by their chimeras and illusions.

Socrates, who did not interlace his philosophy with anything except that which was in immediate relation to practical life, was therefore their mortal enemy; because all their investigations were necessarily amply interwoven with sophisms, fallacious conclusions and contradictions, and produced just the contrary effect which he intended, namely, to enlighten the minds and improve the hearts of his hearers. (Vide Cicero, Brut. 8, 32, 85, 292). The word *σοφιστή* however, had at first a very honorable signification, and was used with the word *σοφός* in a more comprehensive sense to designate a wise man, a scholar.

Since the time of Protagoras of Abdera, 444 B. C., the word sophist has been used in an odious sense, which has been preserved until now.

(2.—Page 7). The soul cannot be compared with the black color and the light which consist only in the composition of the different ingredients. The quality which is produced by the

composition, is not real, but an appearance, an effect which such composed ingredients have upon our senses which we are unable to dissolve. The power of thinking, the soul, is not and cannot be of this kind. All its qualities are effects which presupposes it. Or as Plotinus correctly maintains: matter cannot think and out of unthinking parts cannot be composed a thinking whole.

(3.—Page 8). In the same strain it reads in the third dialogue of Plato's *Phædon*: How miserable is the fate of a mortal who deprives himself of a consolatory expectation of a future state by unfortunate sophisms! He must not meditate on his being, but must live in stupor and despair.

What is more terrible to the human soul than annihilation?

And who can be more wretched than the man who sees it advancing upon him with rapid strides, and who has previously felt and experienced it in the unabatable fear anticipating it? In fortunate circumstances the shocking thoughts of nihilty creep between delicious pleasures like a

snake between flowers, and poisons the enjoyment of life; and in distress robs life of the only consolatory hope which soothes man's misery, the hope of a better future. Yes, the idea of an approaching non-entity militates so much against the nature of the human soul, that we cannot reconcile it with its next consequences, and whithersoever we may direct our thoughts, we come to a thousand absurdities and contradictions.

(4.—Page 10). It is an ancient erroneous idea, that our globe consists of four elements. The Philosopher Thales who was born at Miletus, in Greece 640 B. C., and who studied at the schools of the Egyptian priests, opened a school at his birth-place and taught that water is the primeval source of all substances. Pherecydes was of opinion that the earth was the parent of all things contained in the world. Heraclit ascribed the parentage to fire, and Anixemenes to air. Other philosophers maintained that all in this world is composed of three elements, while Plato, born in the year 434 B. C., contended that the foundation of everything in this world are the

four elements, fire, air, earth and water.

This fallacious idea was adopted by all civilized nations until the thirteenth century. We know now positively through the aid of chemistry that there are about sixty elements.

(5.—Page 12). The power of the soul and that of the body vary from each other in this, that the sole power is simple and indivisible, and therefore can not be destroyed, while the body is in a process of decay and dies. The soul can not be killed by a natural force.

(6.—Page 15). The ideas of the non-existence of a human soul, and that the human power of reason is merely a faculty produced by an artfully composed matter or by a fine organization and a wonderful harmony which prevails among all the parts of the body, were and are refuted by both ancient and modern philosophers. They say: The human intellect, the self-consciousness, or *ego sum*, is not a corporeal but a simple indivisible substance, called soul; because its thinking and volition are in it and not scattered in several things. It is a self-subsisting independent power

which gathers together all impressions or ideas, compares one thing with the other and judges, concludes, infers and syllogizes. It can not be destroyed or annihilated; because annihilation of anything means dissolution into its elementary parts, as the soul does not consist of parts and is merely a simple substance, it consequently has an immortal nature.

(7.—Page 31). Aristotle refers here to his work which he wrote on the human soul. The first contains a history and criticism of the views about the human soul which were in vogue until his time, 2,200 B. C.

In the second book, he not only treats on the powers of the human soul, but also on the perception of the senses, which theme is continued through the third and last book, up to chapter three, where he begins to treat on the power of imagination and thinking, etc.

## Aphorisms.

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Aristotle in *De Anima*, Book I, chap. 4, says :  
"Old age is produced, not because the soul has suffered something, no, but because the body wherein it dwells has. Thus in the case of intoxication or suffering from any sickness, thinking and considering become weak ; while something in the body perishes, the soul itself is never injured." It is something divine. *Ibidem* book II., at the end of chap. 2, he says : When the body dies, all feeling, remembrance and volition are gone forever ; because they do not belong to the intellect. Aristotle excludes them all from the immortality of the soul, and differs from Plato in that respect ; but Spinoza and Hegel agree with Aristotle in this view. The rationality of the soul is not, according to Aristotle, like the other parts of the soul, the reality of the body, but it consists in itself, is separable,

and therefore is not annihilated by the death of the body. Socrates taught: The soul is a divine being resembling God. It draws nearer to God through reason and its invisible activity, and is therefore immortal. (Xenophon Mem. I. 4, § 8, 9, 4, 3, etc.)

Plato maintained: The soul is an external self active power. He continues that the essence of the soul belongs to the world of invisibility, to the world of necessary truism of the Unchangeable, and therefore life is its immutable necessary quality, and is indestructible.

The well-known remarks of Socrates at the close of his defence before his judges deserve a place here: "It is true, we must retire to our offices, you to live and I to die. But whether you or I are going on the better expedition is known to God only." (Apol. of Soc., 28, 45, 47.)

Aristotle defines the soul as follows: "The soul (an organic power) is the first perfect reality of a living natural body according to its power, and of such a one that has organs.

The Stoics considered reason as nothing else

but a part of the divine spirit, merged in a human body, so that human souls were to them certain parts of God or evolutions from Him.

Immanuel Kant (born 1724—died 1804) maintained that the ideas of liberty, immortality of the soul, and the God-head, receive value and firmness from practical ethics.

Frederich Heinrich Jacobi (born 1743—died 1819) taught that the external world is cognizant by the external senses, but God, providence, freedom, immortality, morality, and, in one word, the intellectual world, is perceived, in a metaphysical sense, the organum of truth, or understanding.

Jean Paul Friedrich Richter (born 1763—died 1825) says in the book entitled *Salnia*, page 156: Sleep is more an emblem of durability than of death, and exactly so is a swoon, because can there be a livelier resurrection than in such cases, where the soul is entirely excluded from the sensual world, yea, is a great distance removed from its own, recovers the former condition *id est*, and looks into the world and conceives with an undiminished power? Conse-



quently, the soul, concerning its substance, in spite of all corporeal limitation, has not suffered or lost anything. A spirit is a treasury of a whole world, an abyss of a simple entity. It is admitted that God is the highest simple spirit with an infinite fulness.—As according to Blumenbach, the foetus has all the traits of the future, so it is in the spirit.

#### Evidence of Memory.

What is it which really receives and carries the ever-growing world of experiences? Evidently the names of cities are not engraved upon the brain-globes, as if they were globes of earth. Does the mass of soft, small balls contain a collection of dictionaries, and by what traces can they be found, for the brain of the most learned man resembles the brain of the most illiterate? And how do the spiritual order and connection originate in this organic broth? As the optic nerve deposits all its pictures, printed words, etc., on the same place of the brain in tumultuous order, there must be a reasonable power which

arranges these impressions in their proper order. But does the spirit possess nothing at all? He alone is and has all. There must be a second ethereal brain. The spirit is invisible like his word. Is not the highest and all love contained in a word? Is it lost when the air which carries it is gone?

We feel it when we strain our brain in order to bring something back to memory.

Of what consists the contents of self-consciousness or *ego sum*, I am? Take away from it all, that is, all thoughts, and it has nothing.

We wonder at our forgetfulness, why not at our recollection? What has transpired in the brains? How can the annihilated corporeal renovate itself? Or was it only suppressed, and what then? Shall this communion cease at once? If the remembrance lives within the brains, what does the spirit do? Does he see in them traces, and how does he know they are old? Does it depend on his will to recollect itself and to revive them? Can you have a friend without a beating of the heart, can you be angry without the over-

flowing of the gall-bladder ; or is the liver the wrath ? We notice it by the brain and its relation to the memory still nearer, because it happens oftener and in trifling things.

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Since time immemorial, the wisest and best men rejected as untrue the idea that man ceases to be after death a free, active, self-conscious, rational being ; but in order not to become tedious, I will not present any more of their aphorisms, but will rather attempt to give a complete view of all their arguments in favor of the immortality of the soul :

1. Our consciousness tells us that the soul-power is not a composition of different parts of the body, but is a simple self-subsisting being, entirely different from the body. It is indivisible, and cannot be annihilated by any natural power, and consequently cannot be annihilated by the death of the body. It remains in existence, and will continue to work.

2. Man distinguishes himself essentially from

an animal by natural endowments, namely : reason, freedom, and feeling, which make him capable of a logical, moral and æsthetic perfection.

Man does not depend on anything corporeal, because he needs education and culture, which he does not acquire like the animal, through a full growth of the body.

Nor is he inclosed within bounds, but is perfectible ad infinitum.

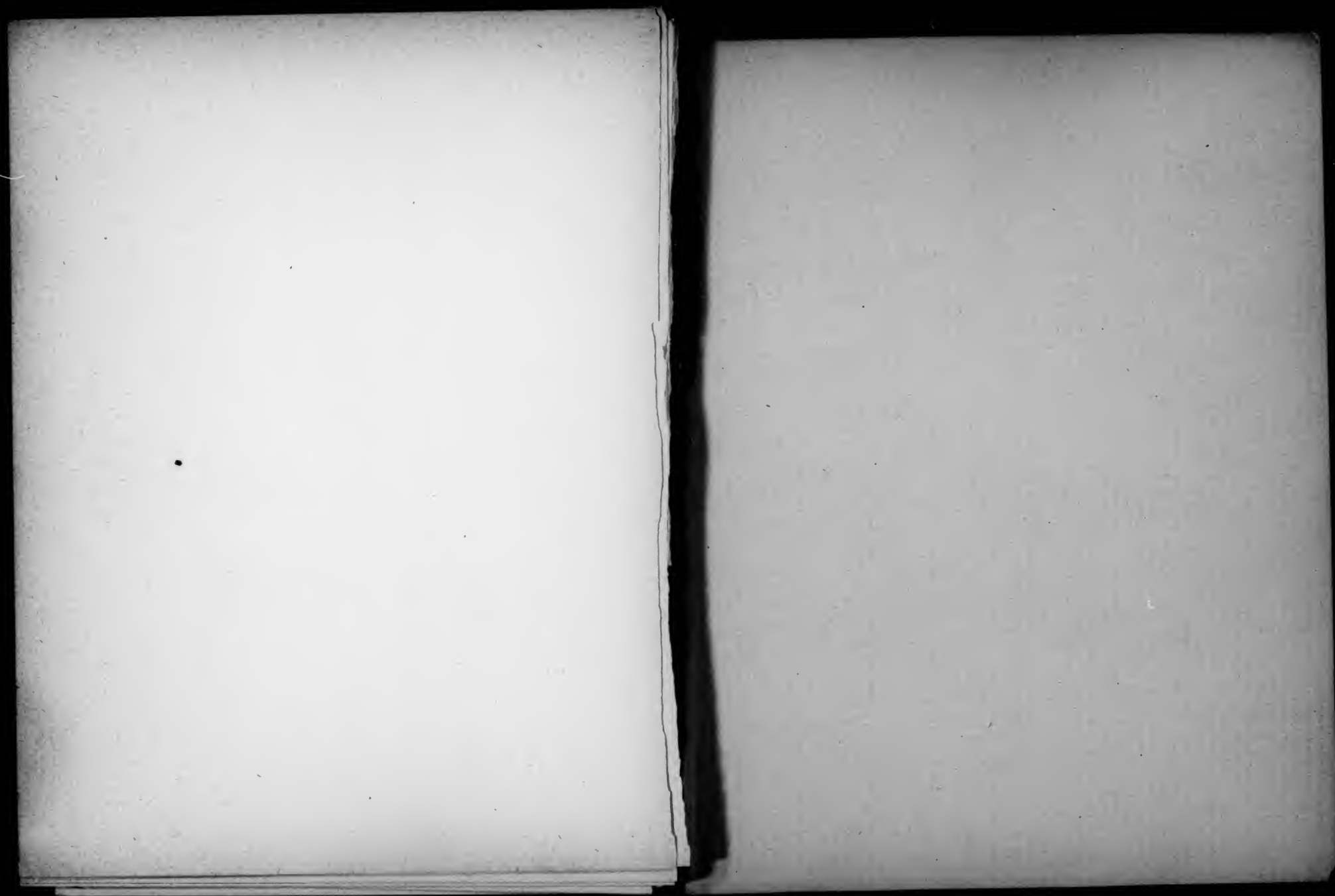
An animal never becomes wiser, stronger or better, and shows not more skill in any performance than his genus, and while a beast or plant remains at the same standpoint where nature put it, it becomes exactly what it was designed for.

Man, on the other hand, has always an excessive desire of progressive perfection, the end of which he can never attain in this world. The wisest of men dies and is conscious that he is but a tyro in all sciences, and that he could make unlimited progress should he be placed in another world.

It is impossible that the Creator has placed in vain such indestructible desire into man's heart. There must be a second or future life, where all the powers of man will be fully developed and perfected. The whole place of creation in this world points to that.

3. It is evident that the stars or the worlds of which we can receive only a glimpse during the night, belong together in a physical connection ; and just so will there probably be a certain moral connection between all their inhabitants, which is only possible if man were immortal. What an immense scene will then be presented to rational beings to act in, for prosperity and bliss.

4. The animal magnetism proves that the soul can be placed in a spiritual state, where it is in a certain independency of the body, and in a far more perfect activity. Vide Jean Paul, Museum, Stuttg. Tüb. 1814, 8.



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